1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

or perhaps, as D'Orbigny appears to have believed (1835–47, 2:100), from the *Puelche*. Its introduction was accompanied and followed by very great changes in general *Tehuelche* culture (Cooper, 1925, pp. 408–409, details), including the addition of horse meat to the diet.

Hunting.—The early *Tehuelche* used tame young guanacos as decoys in hunting guanacos (Pigafetta, 1906, 1:52; Mori, [1535], 1889, p. 320), and rhea plumage as head and body camouflage to approach within killing distance of rheas. Fletcher (1854, pp. 41–42) reported the use of nets in rhea hunting. Later *Tehuelche* hunters commonly scattered, circled, and closed in to hunt the guanaco and the rhea (pl. 40, *top*); in the drive, pumas were often caught in the circle and killed (pl. 40, *bottom*). The dogs were of great aid in hunting. Our sources mention no snares or deadfalls as used for any animals. (For details on hunting, cf. Schmid, 1860, pp. 363–364, 366, and Outes, 1928 d.)

Food preparation and storage.—Jerked guanaco meat, dried or smoked and pounded, was mixed with rhea or other grease to make pemmican, which was stored for use in winter or in stormy weather (Coan, 1880, p. 84). Fat, marrow, and internal organs of guanaco, such as livers, lungs, kidneys, and hearts, were commonly eaten raw; otherwise food was roasted or baked—later boiled in iron pots. Meat was often eaten only slightly roasted. Heated stones were put in split rhea, young guanaco, armadillo, and skunk carcasses, and the carcasses were then sewn up and placed on the fire to roast (Coan, 1880, p. 111; Moreno, 1879, p. 254). One end of the rhea egg was punctured, a little of the white taken out, and the egg set vertically on a slow fire to cook (Moreno, 1879, p. 359). Salt was mixed with blood, or used for seasoning meat. The blood of freshly killed guanaco was drunk raw (Coan, 1880, p. 119; Bourne, 1853, p. 71). A nonfermented drink was made of barberry juice. Maté, of later introduction, was very popular.

As food receptacles and eating utensils were used: Valves of mollusks as drinking cups, and, in one early instance (Oviedo, 1851–55, 2:41) "skin," as among the *Ona* (p. 116); in later times, wooden plates and platters, bladders as water containers, wooden or horn spoons, and armadillo shells as broth platters. There were no stated mealtimes. The *Tehuelche* avoided gluttonous eating.

CAMPS AND SHELTERS

Permanent villages were lacking. Some use was made of caves as dwellings in parts of prehistoric Patagonia, perhaps by *Tehuelche*. A skin windbreak very like the modern *Ona* one (p. 110) was apparently used by some of the early *Tehuelche* (Oviedo, 1851–55, 2:41, and lam. 1, fig. 1; cf. Ladrillero, 1880, p. 499, and Cooper, 1925, pp.

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224 the other, who has been chasing with him, to carry or take charge of, and at the end of the hunt it is divided; the feathers and body from the head to the breast-bone and one leg belonging to the captor, the remainder to the assistant. In the case of guanaco, the first takes the best half in the
[262] same manner; the lungs, heart, liver, kidneys, and the fat and marrow bones are sometimes eaten raw. The Tehuelches also cut out the fat over the eyes, and the gristly fat between the thigh joints, which they eat with great gusto, as also the heart and blood of the ostrich. Owing to the entire absence of farinaceous food, fat becomes a necessary article of diet, and can be consumed in much larger quantities than in more civilised countries. That this is not merely owing to the inclemency of the climate is proved by the appetite for fat which the gauchos in the Argentine provinces acquire.
252 When the hunt is finished, and the birds cut up and divided, fires are kindled, and whilst stones are heating the ostrich is plucked, the wing feathers being carefully tied together with a piece of sinew. The bird is then laid on its back and drawn; the legs are carefully skinned down, and the bone taken out, leaving the skin; the carcase is then separated into two halves, and the backbone having been extracted from the lower half, and the meat sliced so as to admit the heated stones laid in between the sections, it is tied up like a bag, secured by the skin of the legs, with a small bone thrust through to keep all taut; this is placed on the live embers of the fire, a light blaze being kindled when it is nearly done to perfectly roast the outside meat. During the process of cooking it has to be turned frequently to ensure all parts being thoroughly cooked. When ready it is taken
264 off the fire, and the top part being cut off and the stones extracted, the broth and meat are found deliciously cooked. The party, generally consisting of twos or fours, sit round the dish and eat the meat, sopping it in the broth. The back part, which consists nearly altogether of fat (when the ostrich is in good condition), is then divided, pieces being given to

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[264] each, and reserved as tid-bits for the women and children.
252 When the head and breast half are to be cooked, the bone is not extracted, but the wings turned inside and the breast cavity filled with heated stones, and tied up with half of the skin of the legs, which have been divided, additional pieces of meat from the legs having been placed in the breast cavity.
264 The fat of the breast is divided amongst the party at the fireside, the owner in all cases reserving none or a very small piece for himself, as the others who are cooking at the
[622] same fire are sure to give him plenty. The cacique gene-
rally receives the largest share, or if he is not present, the greatest friends of the owner. The wing feathers are care-
[439] fully taken to the toldos and stored with others for future
262 trade. The ostrich is most thoroughly eaten; the gizzard, which is large enough to fill both hands, being carefully cooked by the insertion of a hot stone and roasted; the eyes, too, are sucked, and the tripe devoured; but when the birds are thin they are simply skinned, and the carcase left to the pumas. After the meal, concluding the hunt, is finished, a pipe is handed round, saddles are re-adjusted, and the game placed on them, and the party adjourn to the toldos, which by this time have been pitched and arranged by the women.

Guanaco are not much killed, unless a long stay in a place is intended, or an Indian feels inclined for blood, or ostriches, which are always eaten in preference, are scarce. The meat
252 of the guanaco is, however, excellent; the haunches are generally what is termed in Spanish 'charqueared,' which means that the meat is cut off in thin slices, and after a little salt has been sprinkled over it, is dried in the sun. When thoroughly dried it is roasted in the ashes, pounded between two stones, and mixed with ostrich or other grease; this preparation, like pemmican, is very useful for a man going a long journey, as it can be carried in a small compass, and a mere handful satisfies the appetite.

000 It would be tedious to describe every day's march, and the

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262 which the root, or rather lower stem, is eaten by the Indians, and is succulent and juicy, with a pleasant taste. The boys and girls soon brought a large supply into the toldos. The
881 day after our arrival in this place, the attainment of the age of puberty of one of the girls was celebrated according to custom. Early in the morning the father of the child informed the cacique of the event, the cacique thereupon officially communicated the intelligence to the acting doctor or medicine-man, and a considerable shouting was set up, while the doctor adorned himself with white paint and was bled in
881 the forehead and arms with a sharp bodkin. The women
346 immediately set to work to sew a number of 'mandils' together. When the patchwork was finished, it was taken with pomp and ceremony by a band of young men, who marched round the poles—already fixed to form a temporary toldo—singing, whilst the women joined in with the most dismal incantations and howlings. After marching round several times, the covering was drawn over the poles, and lances were stuck in front, adorned with bells, streamers, and brass plates that shook and rattled in the breeze, the whole thing when erected presenting a very gay appearance (its Indian name literally meaning 'The pretty house'). The
881 girl was then placed in an inner part of the tent, where nobody was admitted. After this everybody mounted, and some were selected to bring up the horses, out of which certain mares and fillies were chosen, and brought up in front of the showy toldo, where they were knocked on the head by a ball—thus saving the blood (which was secured in
[262] pots) to be cooked, being considered a great delicacy. It is a rule amongst the Indians that any one assisting to take off the hide of a slaughtered mare is entitled to a piece of meat, but the flesh was on this occasion distributed pretty equally all round. Whilst the meat was cooking, Casimiro, who was
881 ruler of the feast, sent a message for me to come to Crimé's
252 toldo, where I found him busy working at a saddle, in the construction of which he was, by the way, an adept. His

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881 wife had a large iron pot bubbling on the fire, containing some
252 of the blood mixed with grease. When the mess was nearly cooked, we added a little pepper and salt, and commenced the feast. Previous to this I had felt a sort of repugnance to eating horse, as perhaps most Englishmen—except, indeed, the professed hippophagists—have; but hunger overcame all scruples; and I soon acquired quite a taste for this meat.
881 On this occasion everybody ate where they liked, in their
535 own toldos. Casimiro informed me, after the meal was concluded, that there would be a dance in the evening. I looked forward with great anticipation to this 'small and early,' and shortly saw some of the women proceed to collect a considerable quantity of firewood, which was placed outside the tent. Presently, towards dusk, a fire was made, first outside the sacred precincts. The women all sat down on the grass round about, but at some distance from the men, who were all seated on the grass, except four and the musicians. The
[534] orchestra consisted of a drum made by stretching a piece of hide over a bowl, also a sort of wind instrument formed of the thigh-bone of a guanaco, with holes bored in it, which is placed to the mouth and played, or with a short bow having a horsehair string. When all was ready, some of the old
[533] hags all the time singing in their melodious way, the band struck up, and four Indians, muffled up in blankets, so that
[301] their eyes only were visible, and their heads adorned with ostrich plumes, marched into the ring, and commenced pacing slowly round the fire, keeping time to the music. After two or three promenades, the time gradually quickened, until they went at a sort of trot; and about the fifth round, dancing fast to the music they threw away their mantles, and
[302] exhibited themselves adorned with white paint daubed all over their bodies, each having a girdle of bells extending from
[301] the shoulder to the hip, which jingled in tune to their steps. The first four consisted of the chiefs Casimiro, Orkeke, Crimé, and Camillo, who, after dancing with great action (just avoiding stepping into the fire), and bowing their plumed

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000 snow fell heavily, notwithstanding which on the following day the Indians, who did not appear to feel secure, marched again in a northerly direction. Before quitting this valley, 252 I was fortunate enough to find an ostrich nest with four eggs in it, which we devoured later on, cooked in the ashes by the simple method of placing the egg upright, with a hole broken in the upper surface, through which a piece of stick is inserted to stir round the yolk and white, a little salt being thrown in, and the egg turned to ensure all sides being equally done; the result being an omelette in the shell of most appetising flavour, but a novice in this cookery is apt 133 to burn his fingers in turning the egg. Towards night we entered a dark and gloomy gorge, winding amongst fantastic and confused cliffs and peaked hills, thrown together in utterly chaotic confusion, which appeared to form a barrier east and west. But it was impossible accurately to distinguish the line, so inextricably were the heights jumbled together. My powers of description are utterly inadequate to convey the idea of the formless irregularity of this region of rocky hills.

At a late hour we encamped in a glen, or corrie, apparently without a second outlet, and walled in by frowning cliffs, down the midst of which a torrent foamed in a rocky channel. All the next day our march continued through a barren desert of rocks, frequently intersected by deep ravines with precipitous cliffs, the faces of which in many places displayed beds of red and yellow ochre, visible at a great distance. From some of these the women, after a scramble, replenished their supplies of paint. The whole face of this district was torn and tossed, as if by tremendous explosive force; and, except in some deep-lying clay bottoms, where an occasional shallow lagoon was to be met with, the track was waterless; snow lay on the heights and in some places on the ground traversed by our march, in the course of which a number of the large ibises, called in Chili bandurria (Theristicus melanopis), were seen. The nature of the country rendered hunting laborious and

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252 In the hunt not less than
pumas were killed, which were, as usual at this time, very fat, and were duly boiled in the iron pots, furnishing an excellent supper, the meat closely resembling boiled pork.
576 During the day seven of the Chilians were missed, and on our arrival at the toldos, it transpired that they had determined to try and find their own way to the Chupat settlement; and as they had left in an underhand manner, which the Indians look upon as tantamount to a declaration of war, some of the people wished to pursue and kill them, but this
133 proposition was overruled by Orkeke and Casimiro. The en-
[136] campment was sheltered by a hill named 'Téle,' close to a large lagoon covered with waterfowl, into which flowed a beautiful spring issuing from the hill; along the margin of the clear pure water grew a profusion of a sort of green cress, and at sunset flights of flamingoes (Phœnicopterus tgnipallo) and rose-coloured spoonbills (Platalea ajaja) came to the lagoon to feed. One day's hunting was done in the surrounding plain, which to the west presents several of the remarkable drops, or basin-like formations described by Darwin as existing on the eastern side of the Cordillera. On October 5th we broke up the camp and marched in a northerly direction, until a stream of considerable size was arrived at; this some of us crossed at once, although it was deep and the banks rotten and unsound. The women and remainder of the party diverged to a ford, old Orkeke sending one of the Chilians to take care that his little dog (on whom he lavished his paternal affections) did not get wet. In half an hour's time the whole party—Ako included—had crossed in safety, and the camp was pitched on a peninsula between this river and another which joined it lower down. The united streams may or may not form a tributary of the Chupat, as the Indians disagreed on this point, some averring it to be so, others stating that the river flowed into a large lagoon. The weather had changed into drizzling rain, and the wet and sloppy state of the toldos was very disagreeable. It
291 did not, however, much affect our clothing, as it is easy to

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In the range of hills described as visible from Kaimak, there is a mine or vein of iron ore, about a mile due west from the brook, and marked by a large mass of white quartz. This is used by the Indians in the manufacture of bolas, and an excursion was made to it. We brought back numerous pieces, some of which, now in my possession, have been examined, and pronounced to be brown and magnetic iron ore. The Indians also told me that some leagues to the east of this spot a mass of iron, having, as well as could be gathered from their account, the shape of a bar-shot, lies in the middle of a barren plain, and is regarded by them with superstitious awe. Whether this be an aërolite, or has any connection with the ore on the hill side, it was not in my power to determine, for in the critical state of feeling then prevalent a visit of inspection was impracticable.

On the 22nd of October we marched a few miles, always following the line of hills, and in a northerly course. Ostrich eggs still formed the main staple of food, and furnished a diet sufficiently nutritious, but producing all the effects of a course of 'Banting.' Fortunately this day two of us killed fat pumas, some steaks off which broiled, by way of variety, were an acceptable addition to the evening meal; but from experience I should advise all travellers to boil their puma. We encamped in a small gorge in the hills, directly under a peculiarly pointed rock, which is called Yowlel, or Ship Rock, from its resemblance to a ship under sail, and is regarded with superstition by the Indians, who believe that all who endeavour to ascend it in the calmest weather will, on arriving at the summit, have their mantles blown to pieces by furious gusts of wind.

The next day—a glorious morning, after a night's rain—we proceeded in the same direction; and while waiting for the heavy baggage, in the shape of the women and children, several of us repaired to a regular racecourse—a beaten track six feet wide, extending for almost three miles, level and free from stones, though rather sandy. Here we had trials of the

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be seen a party of young men playing at ball, in another a man breaking a colt, and down by the side of the stream groups of girls bathing, or wandering in the swamps picking the wild spinach, which grew all along the margin of the water in great quantities. One day I went on an excursion with the children to pluck spinach and plunder the nests of wild ducks and upland geese, from which we returned laden with spoil, and in the evening a stew, *à la* Tehuelche, was made with ostrich grease, spinach, and eggs, which combination was universally approved of. Another day we went fishing, and after catching several with a hook and line, voted it slow work, so contrived a net by sewing two ponchos together, and waded into the stream dragged the shallow parts, and, notwithstanding the duck-weed, which rather impeded us, made several good hauls, the take consisting of the perch-like fish and a black species of cat-fish: the Indians, however, except Casimiro, would not eat the fish, and evidently regarded my enjoyment of them much as an Englishman would at first view their appreciation of blood. Another day we went on an expedition to dig up a species of root somewhat resembling a parsnip, but although we grubbed about for an hour our efforts were only scantily rewarded by a few small roots, which were given to the children. One roasted in the ashes, at Mrs. Orkeke's invitation I tasted, and found it rather tasteless and insipid.

During our stay in this pleasant resting-place the weather was bright and sunny, and on calm days warm, and the absence of rain almost made it appear like summer; but whenever the west wind blew, the piercing cold dispelled the passing illusion. The long delay which was necessary to recruit our horses, in anticipation of a campaign against the young guanaco and the wild cattle, was most acceptable to all the members of our party; and after the two preceding months of quarrels, real and suspected dangers, and forced marches, our present peaceable existence, though devoid of adventure, was thoroughly enjoyable. An occasional hunting

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cookery and diet of the Tehuelches, which is necessarily almost confined to meat, which, however, they *do not* devour raw, as so constantly asserted. Fat is largely consumed, both fresh and preserved; the need of this being, as before said, attributable to the want of farinaceous food. Still they are very fond of all sorts of wild fruits and vegetables, when procurable; and besides the indigenous tuberous roots, and the ever-present dandelion plants, which the girls gather for their friends and relations, and which are eaten in a crude state, they will when in the settlements barter their wares for potatoes, turnips, and other vegetables. They are also extremely fond of biscuit and flour, which they mix with water into dampers, and bake them in the ashes. Previous to my sojourn amongst them, pepper was, I believe, unknown, but having a small store in my possession, I induced old Orkeke and his dame to try it, and they and others soon acquired a taste for it. Sugar, or anything sweet, they are especially fond of. Salt is a very necessary commodity with them, and when passing one of the numerous salinas that occur in the country the stores are replenished. It sometimes happens, however, if making a long stay in one place, or travelling in parts where salinas are scarce, they have to go without it; and this is probably the cause of a skin disease that at times occurs amongst them. Salt is carried as a rule by the men when hunting, both to mix with the blood, which is seldom eaten without it, and to season the guanaco or ostrich meat.

I think that as a rule the Indians, far from being gluttonous gormandisers, eat less than civilised people. They never eat at stated times, but when their appetite warns them; and on this point an Indian once made the remark to me: 'The Chilians eat at regular hours, which is foolish; we don't eat unless we are hungry.' I believe that I, as a single individual, generally consumed more victuals than any Indian, with the exception of my friend Cayuke, who was certainly a great gourmand. He was also a great smoker; and when-

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position as secretary and general referee next in rank to the cacique, scarcely reconciled me to the exchange of the orderly comfort of Mrs. Orkeke's household for the dignified discomfort of my present quarters. They were also shared by Meña, whose good qualities had raised him above his fellow-Chilians. Their number had been reduced to four, Arica having disappeared whilst hunting near Teckel: without doubt his quarrelsome disposition had occasioned his death at the hands of some one whom he had insulted or offended.

The route followed led northwards through a valley on both sides of which we hunted, and arrived in the afternoon at an encampment called Carge-kaik, or Four Hills. There was nothing remarkable in the scenery: the hill-sides on either hand were covered with scrub, and the summits presented masses of rocks, and in some places loose boulders, amongst which numerous armadilloes were basking in the sun. They are easily captured, as they are very slow; but if they once get into their burrow it is difficult to extract them, owing to the tenacity with which they hold fast to the soil. They are very good eating, and are usually cooked in the shell on the fire, the entrails, &c., being taken out, and the cavity filled with heated stones. When they are in their best condition, one leg is sufficient for a man, as there is about an inch of yellow fat on them. Of the shells the women make work-baskets, to contain their bodkins, sinews, &c., when sewing, or to serve as colour-boxes for the different colours when painting.

The day following our arrival, Tankelow and another Indian were despatched as messengers to the party of Araucanian Indians, or Manzaneros, supposed to be encamped a few marches distant. During that night a child was born, the parents of which were rich, and accordingly a great slaughter of mares took place, the mandil tent was erected, and a feast and dance announced.

Meanwhile, about four P.M., the chasquis returned, bringing with them an Araucanian Indian, who was escorted to

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T A 526 525 After a good dinner we adjourned to see the races, a great match being on between the two tribes. The course was about four miles; and the race resulted in a victory for the Tehuelches. Both sides had backed their favourites heavily; and as on this occasion the ladies took a prominent share in the betting, the Tehuelches were in great glee, having won from the fair Araucanians many valuable mandils and lechus. In the evening a grand feast took place, with a mandil tent and dance.

T 137 222 252 Near this place grew a quantity of the wild potatoes, and the women used to start early in the morning and come back towards evening with their horses loaded. The tubers were the largest I had seen, and closely resembled the sweet potato in flavour. The usual way of cooking them was boiling in a pot, a sod of earth being placed over all to keep the steam in.

000 We made a stay of eight days in Esgel-kaik, amusing ourselves by racing, visiting the Araucanos, and passing a very pleasant time, the only drawback being the illness of Crimé, who grew gradually worse.

The day before our departure, Jackechan and El Sourdo intimated that, as they feared a disturbance, and wished to keep clear of any fight, they would not accompany us to Las Manzanas, but purposed to proceed in the direction of Chupat, and send in a messenger to the Welsh colony. So I at once took the opportunity of forwarding a letter to Mr. Lewis Jones, requesting certain supplies of yerba, tobacco, and sugar.

On February 5th the whole camp broke up, Jackechan and two toldos marching to the north-east, and the remainder, who now formed an extensive train, marching almost due north. Before leaving, Jackechan sent one of his wives and his youngest son, who was remarkably attached to me, to our toldo, to be under the charge of her father, Kai Chileno. El Sourdo had pressed me to go with their small party, and for some time I wavered, but thought it best to stick to Casimiro, and pay a visit to Checoque, and the much-praised

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We remained some days in Diplaik, during which several races were run, resulting on this occasion in favour of the horses of the Araucanians, who won many horses and mares from their neighbours.

The international sports were diversified by a cock fight between Orkeke's bird, and one belonging to an Araucanian. My assistance was requested to sharpen the spurs, and my friends were much astonished at my indignant refusal to have anything to do with such a proceeding. The Araucanian owner of the cock had also a hen which, during the march, sat upon a clutch of eggs and successfully reared her brood of six chickens, the hen, nest, and all being carefully transported on horseback, and Dame Partlet seeming quite as much at home in the saddle as any Indian mother with her nursling carried in the cradle behind her.

In the dry lagoons on the western side of the valley the women, and indeed sometimes the men, were frequently engaged in grubbing up an edible root which grew in large quantities. The leaf of the plant is very minute, and the root, which is found about a foot below the surface, varies in length from one to three inches: it is quite white, and about a quarter of an inch in diameter; when raw its taste resembles that of a chestnut, but is rather sweeter. The Indians boil it and drink the water, which is very sweet. During the last two days of our stay we subsisted entirely on this food and fish caught in the stream, as meat was not obtainable. Some of the Tehuelches were here induced for the first time to taste the fish on which Casimiro, Mafia, and myself were regaling, and some of them took a great liking to it, and borrowing my lines and hooks were soon sitting on the bank waiting patiently for a bite. They caught several, and towards evening returned with my lines and a share of the fish for us, which we did not require. As I had plenty of hooks, these ingenious savages soon made lines for themselves out of twisted ostrich sinews, and may, for all I know, at the present time be occupied in fishing. The fact that none of these

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● 252 When the council was concluded a sheep was brought up and killed. The poor beast was lashed to a post with its head looking to the sky, and the throat being cut, salt was forced into the wound, the lip of which was compressed *secundum artem*, in order to flavour the blood and lungs, &c., ~~of~~ which formed the repast. All the girls then crowded round, each preferring a request to us to bring a little yerba, flour, sugar, &c., from the settlements, till, our horses being ready, mine having been additionally burdened with the dead mutton by way of provisions for the road, we extricated ourselves from the crowd, and amidst repeated injunctions, charges, and affectionate farewells, got away, and towards four P.M. started to overtake the now distant cavalcade.

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there the river, sweeping to the northern side, leaves a wide 484
rinetm, or expanse of rich alluvial ground. This is con- 133
sidered as belonging to the Indians, some of whom are always
to be found encamped near the rancho, which belonged to
the cacique El Inglés, and three toldos were pitched in its
vicinity.

We presented to the chief his wife, whom we had brought 574
with us, and I was warmly welcomed as a relative, the
cacique being a nephew of Quintuhual. This chief derives
his name from his alleged relationship to some one or other
of the officers of *Fitzroy's* surveying expedition, so that I
was doubly welcome in my English and Indian character.
Here we camped amongst the pajas, or pampa grass, and, 252
having been presented with a mare and some pumpkins, soon
had a good fire blazing and meat and pumpkins cooking;
these latter being dressed by cutting them in halves, taking
out the seeds, and filling the interior with hot ashes, and
then placing them on the ashes, the result being, at all
events as it seemed then to my taste, delicious. I wished 484
to proceed direct to the Guardia, but as Patricio and the
others put it off till the morrow, in my ignorance of the road
and usages of the place, I was forced to 'do at Rome as
Rome does.'

A good wash in the river was one of the first things
indulged in, and the enjoyment of getting rid of several
days' accumulation of the dust and mud of the travesia can
be better imagined than described.

The following morning, before daylight, we all bathed in
the river, and, after taking maté with the cacique El Inglés,
and a warm by the fireside after sleeping in the frosty night
air, we prepared to visit the Guardia. Casting off the Indian
mantle, I assumed the usual dress of an Englishman of the
period, shooting-coat, &c.; and having been provided with
fresh horses by our friend, half an hour's gallop brought us to
the north bank, opposite the Guardia—not, however, without
misadventure, for as we made our way along the narrow,

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horse they can catch; whilst the girls play at making miniature toldos, and sitting in them.

The Indians evince great affection for their children, indulging them in every way, and never chastising them for freaks or acts of mischief. They are inveterate gamblers, manufacturing their own cards out of hide, and will sometimes remain two or three days without food, as it is unlucky to eat whilst playing, absorbed in games of chance, on which they stake all their possessions. The men, also, when opportunity offers, race their horses, winning and losing heavy stakes on the result; but I am bound to say that foul play is unknown, and all debts of honour are scrupulously paid on the spot. They also play a game with stones resembling the "knucklebones" of English school-boys, and a game of ball, played by eight players, four on each side, within a ring marked by a lazo laid on the ground: two balls are used, made of hide stuffed with feathers; the player throws the ball up from under the thigh, and strikes it with his hand at the adversary, each hit counting a point.

They are dependent for food almost entirely on the chase; the statements that they eat raw meat have probably arisen from their custom of sometimes eating the heart, marrow, liver, blood, and kidneys, raw. The meat is invariably cooked, that of the ostrich being preferred. The most usual method of cooking on the hunting ground is to prepare the bird so as to form a bag, enclosing the meat with hot stones, which is placed on the embers, the broth being thus retained. In camps, they also roast the meat on spits, or sometimes boil it. The iron pots are, however, more generally used for frying out the grease or marrow. Their occasional vegetable diet consists of the roots of a species of wild potato, found, however, only in a few localities, a description of spinach, and a few other plants, when procurable. They also eat the leaves of the dandelion, which is frequently met with in the grassy valleys; and wild currants, strawberries, apples, and piñones, when in the parts where they abound. In fact, they readily eat any fruit or vegetable products obtainable; and are great consumers of salt, obtained in sufficient quantity from various salinas. They occasionally chew a species of gum which exudes from the incensebush; this, however, is intended as a dentrifice. Intercourse with settlements has taught the Tehuelches the uses of tobacco, sugar, zerba, and rum; none of which, however, are looked upon as indispensable, with the exception of tobacco, which is always prepared for smoking by a mixture of chips of wood: many of them, however, neither smoke nor drink.

On the birth of a child, if the parents are rich, i.e., own plenty of mares, horses, and silver ornaments, notice is immediately

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ous household, however, seemed to enjoy immense satisfaction; and jabbered and grunted, and played their antics, and exchanged grimaces, as complacently as if they breathed a highly exhilarating atmosphere.

My meditations and observations were shortly interrupted by preparations for a meal. The chief's better half—or rather fifth part, for he had four wives—superintended the culinary operations, which were as rude and simple as the hut where they were carried on. And now my fancy began to conjure up visions of the beef, fowls and eggs, the promise of which had lured my men from the beat,—had proved stronger than the suggestions of prudence, and had made me a prisoner. But these dainties, if they existed anywhere within the chief's jarisdiction, were just at present reserved. The old hag threw down from the top of one of the stakes that supported the tent the quarter of some animal; whether dog, guanaco, or whatever, was past imagining. She slashed right and left, with might and main an old copper knife, till it was divided into several pieces. Then taking a number of crotched sticks, about two feet long, and sharpened at all their points, she inserted the forked ends into pieces of the meat, and drove the opposite points into the ground near the fire; which, though sufficient to smoke and comfortably warm the mess, was too feeble to roast it. At all events, time was too precious, or their unsophisticated appetites were too craving, to wait for such an operation; and the raw morsels were quickly snatched from the smoke, torn into bits by her dirty hands, and thrown upon the ground before us. The Indians seized them with avidity, and tossed a bit to me; but what could I do with

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old Parosi ver and enlist his authority for me, if circumstances should compel me to appeal to it.

The reunited tribe remained in camp three or four days dividing their time between gambling and hunting. When I accompanied the hunters, as I sometimes did, I was sure to get something to eat towards night, as they invariably kindled a fire and cooked part of the game on the spot where it was killed. Their method of preparing all meats was essentially the same as has been described; tossing large pieces into the fire, or suspending them over it, till they were somewhat smoked and dried, and then devouring them, without salt, or any other condiment but the sauce of hunger. Cooking the ostrich, however, forms an exception: the feathers are plucked out, the bones dissected and removed; hot stones are placed within the body, the skin is tightly sewed together, and the whole is partially roasted on the embers. The lacings are then cut, and the meat is served up; it has an excellent flavor, far surpassing that of the domestic turkey. The bird is covered with a layer of fat, half an inch thick, which is melted, and collects in the body, forming a condiment which is relished as the greatest luxury of Patagonian living. If any fragments of the repast remain, they are slung to the backs of the saddles, and so carried home, dangling at the horses' sides, till they are so begrimed with dust as to defy all conjecture as to their quality or origin. These choice morsels are proffered to the home department, are received with smiles of gratitude, and devoured with a gust sharpened by long abstinence. It was noticeable that the plumage of the ostrich, though beautiful, was not at all valued by the Indians; large

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in a straight line; and, as soon as their course is ascertained, the Indians may be seen running their horses at break-neck pace to plant themselves directly in the course of the living tide. As the game approach, the hunter puts spurs to his horse and rushes across their track. When within twenty or thirty yards, he jerks the bolas from his girdle, and, whirling it violently above his head, lets fly. The weapon usually strikes the head or neck of the animal, and winds itself about his fore-legs, bringing him to the ground. The hunter dismounts, cuts the victim's throat, remounts, and is again in pursuit. The whizzing missile, unerring in its aim, brings down another and another, till the party are satisfied with their chase and their prey. The dogs fall upon the poor animals, when helplessly entangled by the bolas, and often cruelly mangle them before the hunter has time to despatch them. Seldom does any one miss the game he marks. It is the height of manly ambition among them, the last result of their training, to excel in the chase.

The sport being over, then comes the dressing of the meat. The body is split open, the entrails removed, the heart and large veins opened, to permit the blood to flow into the cavity. The Indians scoop up with their hands and eagerly drink the blood. When their thirst is satisfied, the remainder is poured into certain of the intestines selected for the purpose, to become (to their accommodating tastes) a luxury as highly prized as any surnamed of Bologna. The ribs are disjointed from the back-bone, and, with the head, discarded as worthless. The body is quartered, cutting through the skin; the quarters, tied together in pairs, are thrown across the horses' backs, and conveyed to the camp. Arrived at their wigwams, the chivalrous

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last argument was decisive, and she kept her huge mouth closed for the night. There was a silent pause for some minutes, and, without another word, we ranged ourselves for repose. I thought the old heathen's conscience troubled him through the night; his sleep was broken, and he appeared very restless. Early the next morning he went to the lodge of the newly-married pair, and had a long chat with them. They thought him rather severe upon them at first; but, after a good deal of diplomacy, a better understanding was brought about. The young people could hardly get over a sense of the indignities they had received; but in the course of the day they returned, bag and baggage, to the old chief's tent, and made it their permanent abode.

We now moved in a westerly direction, and on the way succeeded in capturing a good deal of game. Their mode of dealing with the carcass of the guanaco is enough to dissipate whatever appetizing qualities the meat — in itself very palatable — would otherwise possess. It was no uncommon circumstance, while the squaws were removing the hide, to see the dogs tugging at the other extremity, the women, meantime, crying out "Eh! Ah!" in a dissuasive, though not angry, tone. If the animals become too audacious, the ire of their mistresses is kindled, and they break out with "Cashuran cashahy!" a phrase equivalent to that which, in English, directs its object to a region unmentionable in ears polite.

The Indians have, strictly speaking, no profane expressions. I never could learn that they worshipped or had any idea of a Supreme Being. The only observance which bore any aspect of religion was associated with something we

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tricks. It seemed that they thought a white man could afford to go without dressing. I explained to them that, having always worn clothes, — having in infancy, even, unlike Patagonian piccaninnies, been externally protected against the fresh air, — it was quite impossible for me to change my habits without the hazard of my life; and, if I should die in consequence of yielding to their wishes, they were reminded they would lose the valuable ransom they expected for me. This reasoning proved convincing; greatly as they longed for my wardrobe, they more desired rum and tobacco, and I was permitted the undisturbed enjoyment of the scanty covering left me.

The storm continued for two days and nights; on the third day it cleared up. About mid-day, observing a crowd of Indians together with a huge jargon of tongues, I learned, on inquiry, that a horse was to be killed; a matter which, it appeared, was always the occasion of a solemn powwow. On reaching the spot, a poor old beast, lean and lank, with a lariat about his neck, stood surrounded by some fifty Indians. The squaws were singing, in stentorian tones, "Ye! Ye! Yup! Yup! Lar, lapuly, yapuly!" with a repetition that became unendurable, and drove me to a respectful distance. The horse's fore-legs were fast bound together, a violent push forward threw him heavily to the ground, and he was speedily despatched with a knife; anticipating, by a few days, the ordinary course of nature. Soon after my return to the wigwam, a huge portion of the carcass was sent to our quarters and hung up, to furnish our next meals! After being duly dressed by the women, with the aid of the dogs, and scorched and smoked according to usage, it was served

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up,—my only alternative to starvation. Famine has no scruples of delicacy; if the reader is disgusted, he is in a state of sympathy with the writer.

Early the next day we (literally) pulled up stakes, and were on the move; and, after journeying all day, encamped in a situation very like the one we left in the morning. The Indians spent their time, as usual, in gambling and in combing each other's hair, with a brush made of stiff dry roots, tied up together. The operator received as a fee the *game* captured in the process. The reader will excuse a more explicit statement of what, though less abominable than cannibalism, is hardly less repulsive.

One evening our family circle were seated round a fire, which sent up volumes of smoke sufficiently dense to suit a savage of the most exacting taste, and which drove me, as usual, to the back part of the hut, where I lay flat on my face. One of the chief's wives was inveighing against me, as was her wont, and a second occasionally joined in the strain, by way of chorus. A third was cracking the bones of a guanaco, that her son Cohanaco might eat the marrow. The fourth and last of the women was attending to a piece of meat for our supper, fixed on a forked stick, in the smoke. Two sons were engaged, as usual, in doing nothing, except occasionally begging a little of the marrow, and scraping their dirty legs with a sheath-knife, by way of diversion; sundry by-plays, and little pieces of mischief, served to fill up the spare minutes. The old chief, who had been silently regarding the scene, now commenced talking, in a low, mumbling, guttural tone, to one of his wives. She was busily eying the toasting-fork, and studying the process of cooking; but, at her husband's instance,